

The (O. S.) General Assembly of the Presbyterian church, by a vote of 164 yeas to 12 nays, has just adopted a report on the subject of Slavery, which may be regarded as the final result of their most mature deliberations, and therefore, a part of Presbyterian orthodoxy.

A veteran Democratic leader, after listening attentively to the Report, and witnessing its disposition, turned to us with the irreverent remark—"Well, I can't stand that, any how—we, politicians, tolerate slavery from motives of policy, but these holy men go in for it on golly grounds." Poor man! he is yet unenlightened. He has not yet entered into the inner sanctuary of the church. He never drank of the pure stream of wisdom which wells from Princeton or Oxford; and which father, instead of being a Doctor of Divinity, was only a hard-working, horn-fatted farmer. He could not be expected, therefore, to appreciate an argument designed to show that Jesus Christ looks complacently upon a system which prevents men from reading his word, and punishes a father with lashes, for teaching his child to read the Bible.

**Impartiality.**—To-day, we shall confine our remarks to the impartiality exhibited by this august body of Divines. "Without partiality," it will be recollected, is one of the characteristics of the "wisdom which comes from above." Then again it is said, "He is no respecter of persons"—and again, "My brethren, have not the faith of our Lord Jesus Christ with respect to persons." Controlled by this sublime principle, or rather feeling of impartiality, these philanthropic Divines, are above the petty prejudice of color. They do not descend to argue the sinfulness of black slavery—but rise to the dignity of defending slavery in general—the slavery of white men as well as black men.

"In the days of Christ and his Apostles," Africans constituted but a small proportion of the slave population. Laboring men generally, of all colors, but especially white, were the subjects of the lash. And the form of slavery under which they groaned—we beg pardon of the Assembly, we mean, lived—invested the master with absolute power over his human property, not even excepting life from his fiat. The General Assembly, in their report, with apostolic boldness, informs us, that this slavery was not denounced in itself by Jesus Christ and his apostles, "as sinful, as inconsistent with Christianity," "that slaveholders [with these absolute prerogatives over white laboring men, disposing of their earnings, their wives, their children, their lives, as they thought proper] were admitted to membership in the churches organized by the apostles; [all these prerogatives being suffered to continue;] for they were not commanded to emancipate" their slaves. Hence, they say, they cannot "denounce the holding of slaves," [mark! the holding of slaves, not black slaves, but "of slaves,"] as necessarily sinful, "without charging the Apostles of Christ with conniving at such sin."

Beautiful consistency! We love to see men impartial in the application of a great principle. The Democratic party hates all kind of slavery, but black slavery it is willing to go for, because the slaves have woolly heads and black skins. The Whig abhors slavery in general, but excuses black slavery on the same ground. They are both shortsighted, and hypocritical. They are wanting in ecclesiastical wisdom. They are deficient in their glorious, self-sacrificing impartiality, in the support of slavery, which distinguishes this Assembly of theologians.

Once upon a time, in Scotland, after the extinction of personal servitude in Great Britain, a certain author, becoming agonized at the condition of the laboring classes, after much profound meditation, published a plan for meliorating their hard lot, by reducing them to the status slavery. He entreated his plan by many plausible arguments, showing what beautiful ties of love, of protection on one part and gratitude on the other, would be created by the new relation. Had his plan been carried into effect, we might have seen slavery as rampant at this day, in Great Britain, as in this country—and Presbyterian orthodoxy would be found engaged in the benighted work of baptizing white slavery in the name of Christ. If that era, foretold by sterling Democrats at the South, should ever come to pass, when a war between the capital and labor of the North should take place, and should the result of that war be the enslavement of the white laborers and mechanics who now glory in their independence, Presbyterian orthodoxy, as established by the General Assembly, would do what it could to perpetuate their new condition, by inculcating through its preachers and professors, that capitalists committed no wrong by holding them as slaves, and Christianity enjoined upon them obey their masters "in singleness of heart."

White laboring men! We are simple-minded enough to believe that making black men work without pay, is as mean as to make which men work without pay; but, we address you in this way; to show you that the Principles of the General Assembly have no respect to color—and that, in such a crisis as we have pointed out, you would have to assert your rights in the teeth of Presbyterian divines.

## CHAPTER II.

Has God given this country over to believe a lie? It were a just retribution for its apostasy from the Principles of 1776, and its enormous transgression of them in its treatment of the Aborigine and African races. The action of its organized bodies, ecclesiastical and political, on the subject of slavery, evinces a cold-blooded disregard of Justice, a stolid insensibility to the claims of Humanity, which find their parallel only in the total abandonment of every feeling of brotherhood which marks the conduct of the Brahmin to the Sudras in India.

The Presbyterian church in its origin was distinguished by its intense devotion to personal liberty, its unquenchable hatred of every species of tyranny. It was the defender of the rights of the people, civil and ecclesiastical. Is the General Assembly, now in session, an embodiment of the spirit of John Knox? a fit representative of that church which was so formidable to arbitrary power? but does it build the sepulchres of the fathers; and does it honor their principles?

We are not a Biblical critic, or a drilled rest on creed in relation to Human Rights and Social Justice, on critical readings, or knowledge of ancient languages to decide the question, whether Jesus Christ allows one man to hold another man, a slave, it is time a right to myself, my right to free thought and free action, is too sacred, too much a part of my identity, to be nullified or established by a miserable criticism on the words, *doulos* or *despotes*. It is insulting to the Almighty to suppose that He would make a revelation to man, and leave it to be settled by the promulgation of Dr. Junkin and his associates, whether the man, whom God has made, to whom He has given this beautiful world for

## LIBERTY STANDARD.

"Proclaim Liberty throughout all the land, unto all the inhabitants thereof."—Leviticus 25 : 10.

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a habitation, and for whom his Son died, has a right to think and act for himself! By the revelation within me, by the mind, that can understand the word of the Highest, by the will that can decide to obey His law, by the ever-living instinct which cries out against chains, I know that I am free, and I feel that the man who takes from me my liberty, robs me of that which God gave me.—Such is the consciousness of every human being.

But this is all profane, exclaims the man of critical readings. Human reason is no sure counselor in these matters. To the Law and to the testimony. And to the Bible he takes me, to prove that a brother man, fashioned out of the same clay whence I was taken, by the same hand that formed me, has a right to enslave me, to take possession of my body and soul, to use them as appendages to his being.

When I demand the proof, to what does he refer me? To the Principles of Christianity? No. To the example of Jesus Christ? No. To his commands, "call no man master," "be ye not called Rabbi," to this declaration, that all ye are brethren, and one is your master? No. To the first organization of the church, when the converts sold all that they had, and had all things in common? No. To the second great commandment, Love thy neighbor as thyself—a precept which, by necessity, involves the equality in natural rights of the whole human family—to the golden rule, which is but this commandment, reduced to a more practical form—Whatsoever ye would that men should do to you, do ye even so to them? No. To the lessons of the Apostles—God is no respecter of persons—God has made of one blood all nations, to dwell on all the face of the earth—Masters, give unto your servants that which is just and equal, forbearing threatening—Have not the faith of our Lord Jesus Christ with respect to persons—In honor preferring one another—For the law was made for men-stealers—Behold, the hire of laborers, who have reaped your fields, which is of ye kept back by fraud, crieth? No.

To the general design and scope of Christianity, which proceeds upon the assumption that men are equal in origin, in rights, in claims, in destiny—equal in moral obligation, equal in the sight of God; and the precepts of which cannot be fulfilled, unless the subjects to whom they are given, be left free.—No. What then is the proof?

## CHAPTER III.

## Humanity—Justice—Peace.

Three classes of memorials, according to the report, were presented to the General Assembly, those which represented American slavery as "a great evil," and prayed the assembly to adopt measures for the melioration of the condition of slaves; those which asked the Assembly to enjoin upon members of the church in States whose laws forbade the slaves being taught to read, to seek by lawful means the repeal of these laws; and those which represented slavery as a moral evil, calling for the exercise of discipline.

The reply of the Assembly to the first class of memorials is this:

"As to the extent of the evils involved in slavery, and the best methods of removing them, various opinions prevail, and neither the scriptures nor our constitution authorize this body to present any particular course to be pursued by the churches under our care."

Enlightened Europe has long since put an end to personal servitude, and the two most highly civilized powers in that quarter are now using their best efforts to terminate colonial slavery. In this country, till within a few years past, no one, except some of those moral monstrosities engendered in the swamps of South Carolina and Georgia, was shameless enough to deny that slavery was a great evil. The General Assembly in their report have carefully refrained from this admission, or from using any language that could give countenance to the doctrine.

They coldly inform us, that "various opinions" prevail "as to the extent of the evils involved in slavery;" and this, in full view of the fact that two and a half millions of slaves in the South are crying hoarsely to Heaven for relief from the burden of task-masters who pay them no wages, and keep them in perpetual degradation. They do so far as to say in another place, that they "are not to be understood as denying that there is evil connected with slavery;" O, no. With safety might they say this, since evil is connected with everything human. The relations of husband and wife, parent and child, master and apprentice, sovereign and subject, are all liable to abuse; evil is connected with them.—And this is the only admission which a body of Divines, who, from their profession, ought to be expected to possess hearts, overflowing with love to their kind, minds, rigidly devoted to Eternal Justice—consent to make against a system, which is as much worse than highway robbery, as a man is worth more than his purse, and which has caused more idleness, Sabbath-breaking, gambling, dissipation, fornication, violence and murder in this land than all other legalized wrongs. Ah—were those Doctors of Divinity doomed for the remainder of their lives, to wake and sleep, eat and drink, toil and suffer, at the will of an irresponsible master—to work from year to year on a rice plantation, and see the fruits of their labors all garnered up by their owner, who might kindly allow them a peck of corn a week, and just enough rags to cover their nakedness—to have no home, sacred against intrusion; to see their wives dishonored, and their children sold—and to be deprived of the Bible, from which they now draw balm for the oppressor's conscience—they would curse, if they did not pray God to forgive, the man who should pronounce their slavery a scriptural relation, and coldly talk about the "evil connected with it."

This, then, is the response made by the Assembly to the first class of memorials, which represent slavery as a great evil, and pray that body to adopt measures for meliorating the condition of the slaves. The Assembly has no measure to recommend—does not think slavery a great evil, or any evil at all—says there is evil connected with it—but as to the extent of it, opinions differ! And there are eastern of it, opinions differ! And there are Americans, bave Democratic, Presbyterian Americans, bound by a three-fold tie to wage eternal war against every form of slavery, who applaud this heartless, cold-blooded policy of that body!

The second class of memorials asked the Assembly to allow a full discussion of the subject, and to enjoin upon members of the Church, residing in States whose laws forbid the slaves being taught to read, to seek by all lawful means, the repeal of those laws.

One of the charges brought against the Catholic church is, the substitution of Oral Instruction by the Priest, for the reading of the Word of God by the laity. In nearly every slave State in the Union, slaves are prohibited by law from being taught to read. Surely, a body of Divines, surcharged with a horror of Catholic abomination, must feel peculiarly hostile to those laws which make Oral Instruction the only means of communicating religious knowledge to the slaves. Surely, they could not fail to enjoin upon the members of the Church the duty of seeking, by all lawful means, the repeal of those laws, depending to a great extent, for existence, upon church dogmas.

But the most fiery orthodoxy sometimes tempers itself with an excess of prudence.—The Assembly did not vouchsafe a single response to this class of memorialists—did not even notice their prayer.

The reply of the Assembly to the third class of memorials contains the argument in favor of slaveholding, without regard to color, without regard to time, which is conclusive against the liberties of the white races, as against those of the black, and will have as much force at the Millennium, as it has in these degenerate days; being, in fact, an argument in maintenance of the rightfulness of universal and eternal slavery.

We shall here indulge in a digression, by way of illustrating that peculiar species of moral obliquity, styled by our Saviour, straining at a gnat and swallowing a camel. Three days the General Assembly discussed the question whether Catholic baptism was valid. It was not the use of the symbol of Baptism which engaged the attention of these "fathers in the church;" it was not even the moral character of him who might be called on to administer the rite; the great question was, whether baptism by a catholic priest was valid. After the amplest discussion it was decided in the negative. It was admitted that there were true believers in the Catholic denomination; that the Catholic priest, performing the ceremony, might be a holy man, upright in life and conversation; but that could avail nothing; the single fact of his being to what was deemed a corrupt religious body was enough to vitiate any religious ceremony performed by him.

Another question now comes up. Shall a man rob his fellow man—not of his horse, his coat, his watch; this was a question easily settled—but shall he rob him of himself and all that self can produce? Shall he do this, and be yet accounted a worthy christian brother? How long did they discuss this question? Not a moment; but one hour was spent in carrying out a preconceived movement to stifle this great question, and prevent all discussion upon it.

Now, say to what all this tends. A convert claims admission into the Presbyterian church. "Who baptized you?" "Father C." "Oh—that will never do—it is no baptism at all." "But, he is a pious man, a lover of God and his race, spotless in life, eminent for good works." "I know it, but for all that you have not been baptized, for he belongs to the whore of Babylon." Another convert approaches. "Who baptized you?" "Dr. W." "Ah—he is one of the largest slaveholders in the South. A great manager is Dr. W. Would that he were as pious as he is wealthy! But, he is a worldly man, and I have never thought well of him since he sold that poor woman away from her husband, for the benefit of theology, and chastised his son for teaching a slave how to read the Bible. However, this does not matter in the question before us—your baptism is valid—for he is in good standing in our church."

It is an old maxim, that a diminution of true piety is frequently accompanied by an increasing zeal for the externals of religion. As the weightier matters of the law are forgotten, the duty of tithing mint and anise is magnified.—The washing of hands and cups is never more strictly attended to, than when Justice and Mercy are forgotten. The bloody-minded men who led Jesus from Calphas to Pontius Pilate, and cried, crucify him, crucify him, preferring a malefactor to the Son of God, "went not into the judgment hall, lest they should be defiled," being about to eat the passover!

## CHAPTER IV.

## The Argument.

We write to-day, not as a theologian, but as one of the People. We are a believer in the Christian revelation, and it has always been our conviction since we could form any opinion at all, that its doctrines and institutions were the surest safeguards of Personal Liberty, ever vouchsafed by the Almighty to mankind. When, therefore, we see those who are styled the authorized exponents of its truth, pressing it into the service of the grosser species of Personal Servitude, we feel bound, as one of the People, to utter our protest.

The third class of memorials, presented to the Assembly, represented slavery to be a sin, calling for the exercise of discipline. The report of the Assembly refuses the prayer of the memorialists, and denies the doctrine. It lays down the principle, that "the church of Christ cannot legislate, where Christ has not legislated." The argument appended to this principle is—that slavery existing in the days of Christ and his apostles, they did not denounce the relation "as sinful, as inconsistent with Christianity;" that "slaveholders were admitted to membership in the churches organized by the apostles, and were not commanded to emancipate their slaves; and that slaves were required to be obedient to their masters according to the flesh, with fear and trembling, with singleness of heart as unto Christ." The inference from these assumptions is, that Christ did not legislate against slavery;—therefore, in accordance with the principle above laid down, the churches in these days cannot legislate against slavery, or denounce it.

This is the argument of the Assembly. Let us examine it.

There are two kinds of legislation: the legislation of Principle, and the legislation of Detail. The constitution of Massachusetts contained the Declaration, that all men are created free and equal. This was the legislation of principle. No specific precept, carrying into effect this Declaration, was incorporated in the constitution, or passed by the Legislature. There was no legislation of Detail. Nevertheless, the first slave that sued for his freedom under this Declaration, obtained it—and thus, this legislation of Principle extinguished personal slavery in Massachusetts.

In the constitution of the Christian church, as given by Jesus Christ and his Apostles, these two kinds of legislation are distinctly observable; only it should be remembered that the legislation of Principle is predominant; and in reference to Social or Legalized wrongs, almost the sole species of legislation. The legislation of Detail, or by special precept, is almost exclusively directed to individual conduct.

When, therefore, the report says, that where Christ has not legislated, his church cannot legislate, if it refer to both these kinds of legislation, the statement is true; but if it refers only to the legislation of Detail, the statement is groundless and unreasonable. The Principles declared by Jesus Christ were eternal, immutable, and of universal applicability; but he nor his Apostles never pretended to give all the special precepts which might be applicable to the infinitely varying wants of man, and vicissitudes of society.

We now assert nothing more than a practical truth, which has been recognized by all the churches in all ages.

The Assembly, we believe, has decided against the marriage of a man with his deceased wife's sister. Neither Christ nor his Apostles ever gave any precept upon the subject; in other words, legislated against the practice (in the sense in which the term legislation seems to be used in the Report.)

The churches condemn Polygamy, and exclude those guilty of it from their pale. By what authority? Christ never "legislated" by precept against Polygamy; nor did his Apostles, except in the cases of a Bishop and Deacon, each of them being required to be the husband of but one wife. But no such requisition is any where made upon the laity, or unofficial members of the church. If we were to adopt the mode of reasoning pursued by Dr. Rice in a part of his discussion of the Marriage question, we should argue from this limited requisition, that polygamy was permitted in all cases. "Some have contended," said he, "that the law in Leviticus (respecting degrees of consanguinity, &c.) relates to adulterous connections, not to marriage. But, sirs, is there another such a law in the whole Bible, as this would be? Is there any law re-iter, or neighbor? Such a law would be a permission to kill any person in the prohibition." If this were a fair mode of reasoning, which, however, we deny, it would follow that when the apostles required Deacons and Bishops not to be Polygamists, all others upon whom no such special requisition was made, had full permission to practice polygamy.

One thing is certain—there is no Legislation of Detail against polygamy in the Christian Scriptures; with the exceptions above noticed; nor is the practice denounced. Hence then the authority of the church in these days to legislate against, and denounce it? Simply and solely from the Legislation of Principle in the New Testament.

The Assembly say—"Nor would they by any means countenance the traffic of slaves for the sake of gain." Why not? Did Christ "legislate" against this evil? Is there any special precept against it in the whole New Testament? What right then has the church to legislate or denounce when Christ has not legislated or denounced?

Amphibious amusements, games of chance, and many other vices ruinous to society, prevailed in the early days of the christian church, and yet are not denounced in the christian scriptures. Against them, Christ and his apostles never legislated by special precept. And yet, no one doubts their criminality—against some of them the church in these days legislates, and it would legislate against others did they now prevail.

Polygamy, war, the slave trade, the exhibition of the combats of men with wild beasts, and slavery, were all legalized wrongs, of incalculable enormity. Against them, (with the exception of slavery,) there is no Legislation of Detail in the christian scriptures. By name they are never denounced; and yet, the Constitution of Christianity, if we may use the term, its entire Legislation of Principle, is utterly antagonistic to these legalized wrongs, and lays the axe at the root of every one of them.

So much for the principle laid down by the General Assembly, that where Christ has not legislated, the church has no right to legislate. The context clearly shows that they meant that where Christ had not legislated by special or express precept or prohibition, the Church had no right to legislate. The statement, with this construction, we have demonstrated to be false and unreasonable, and contradicted by the uniform practice of all the churches, which have constantly legislated, without the warrant of express command.

From the Boston Recorder.

## Remarks of Prof. Stowe of Lane Seminary, Cincinnati.

The action on slavery astonished every one. It was more completely protective and defensive of slavery than anything that has ever been done before by any Presbyterian General Assembly; and it was carried through with very little opposition, only 12 out of about 170 members voting against it. It confirms what I told you in my last letter, respecting the unconsciousness of such bodies. Even unscrupulous politicians expressed their astonishment at the result. Certain lewd fellows of the baser sort had large handbills printed and posted up in various parts of the city, proposing to call a public meeting for the purpose of presenting to Rev. Dr. Junkin, for his very able defence of slavery, a pair of silver hand-cuffs, and also to consider the expediency of having Dr. Junkin's pro-slavery speech inserted among the canonical epistles of the New Testament, as something of the kind seemed to be very much needed there. So the church becomes the opprobrium of the world, not for its virtues but for its crimes; and loses all claim to the blessing pronounced on those who are persecuted for righteousness' sake. The action of the Assembly was in the very spirit of the bargain claimed by Rev. Dr. Baxter, to have been made between the North and South in 1839, for the expulsion of New School men and anti-slavery men from the church, that is, as I understand it, for the entire casting out of the New England spirit from the pale of Old School Presbyterianism. This has been the effect; this, I doubt not, was the intention.—But it seems to me they have overshot the mark this time. I must think there are too many good men in the Old School ranks to bear the full weight of the burden now put upon them. We shall see in the course of the year.

From the New York Evangelist.

A Cincinnati correspondent of that paper remarks as follows respecting the proceedings of the Assembly:—

With a degree of unanimity which might truly surprise us, if we could suppose that pressure had no influence upon the result, the Assembly has adopted a Report, which I fear ought to be characterized as a plea for slavery; and which, it is believed, will be found to be really a going back from ground which in former times this same Assembly has assumed in reference to this matter.

I confess, Messrs. Editors, I am disappointed.

From the Granite Freeman.

## GREAT DISCUSSION.

Hon. John P. Hale and Hon. Frank Pierce.

The greatest event of election week was the discussion that came off at the Old North on Thursday afternoon, between Hon. John P. Hale and the Chairman of the Democratic Central Committee. The Old North was filled to overflowing. It had been given out that Mr. Hale would be met and answered, and public expectation was greatly raised.—Mr. Hale spoke for about two hours and a half, with occasional interruptions by Gov. Hill; and Mr. Pierce occupied nearly the same time in reply. Mr. Hale's bearing was dignified and his address, calm, logical and conclusive. The address made a very favorable impression upon those Democrats who differ with Mr. Hale.

Mr. Pierce rose to reply under such overpowering excitement and exasperation of feeling that for awhile his speech resembled more the incoherent ravings of an insane man, than the usual polished and eloquent periods of the Chairman of the Central Committee. He was evidently in a towering passion. He glared wildly and malignantly down upon the object of his rage, ran frantically from one part to the other of the stage, brandished himself about in the most uncouth style, and flung out his broken and disjointed sentences in a manner which was neither creditable to the man nor the cause. After letting off the superfluous steam, however from mere exhaustion, the speaker grew more calm and natural, and went on with a speech which had really a great deal of strong and bitter sarcasm, and as much of logic on the annexation question as it is reputable for any man to utter.

Mr. Hale commenced by speaking of the embarrassments under which he labored in speaking on this occasion. His position obliged him to say more of himself than was pleasant. But there were also advantages. He could speak without regard to consequences. He had already committed the unpardonable sin: Those who assumed to exercise the power of the Democratic party had already poured the vials of their wrath on his devoted head, and he had therefore nothing to fear. He had been accused of aim at every political offence—dishonesty, treachery, and to cap the climax, whiggery and abolitionism. But he came not here to sit upon the stool of repentance. He asked no pardon. His only regret was that his voice in behalf of justice and truth had been so feeble—his influence so inefficient.

It had been said that he was stumping it through the State to get a re-election. He solicited no man's vote. He would be very glad to withdraw from the great moral contest into which he had been forced, if some one could be found to take his place. He would cheerfully retire into the ranks.

He spoke of the grossly unjust and dishonorable course of the N. H. Patriot, in denouncing his lecture to his constituents before they had given it an insertion—poisoning the public mind in advance. The insinuation of the Patriot that he had consulted with Mr. Choate of Massachusetts in reference to his letter, he pronounced as base a falsehood as was ever uttered. But it was necessary that a bold stroke should be struck at the outset, that all the subalterns might know to what tune they were to march.

In respect to the alleged crime of disobeying instructions, Mr. Hale showed very conclusively that his accusers were guilty of it in the Baltimore Convention, yet they returned and instead of being proscribed for their disobedience, claimed the merit of having been leaders in the game of treachery. The commutation of Comings' sentence, after a decided expression of the popular will, was a similar disregard of the wishes of the people. He then showed that the Legislature cannot instruct a representative in Congress, and that they have never undertaken it: they can only request. But the resolutions of the legislature justified him in his vote, for they requested him to vote for annexation on a specified condition—that half of it should come in as free territory. The joint resolutions gave it all to slavery and he was therefore bound to consider it the wish of the Legislature, that he should vote in the negative. Moreover he could not, as a consistent democrat, vote for the extension of a system of slavery, of which in the language of Jefferson, "one hour is more intolerable than ages of that which our fathers rose in rebellion to oppose." He told a southern democrat, while the joint resolutions were under consideration, that New Hampshire would not send that, (alluding to the surrender of the entire territory to slavery.) The reply was, "New Hampshire will stand anything!" It is this readiness to yield at once to the demand of the slaveholders that has rendered them so arrogant and impudent. If we had had the courage of the pauper in an English poor-house, who dares ask for another bowl of soup, we might have secured half of Texas at least as free territory.

He then showed by extracts from leading democratic papers, that the party in New Hampshire had been fully and decidedly committed against annexation, previous to the Baltimore Convention, and had denounced the wickedness and impolicy of the scheme in the strongest terms. Did the Central Committee expect that the party could right about face instantly and retrace their steps at their order? Was that which was democracy one day to be made federalism the next by the mere proclamation of the party managers? For his part it was not so easy for him to turn square round and march backward. He spoke of Mr. Van Buren's manly letter against annexation, which had lost him the Presidency. He would not sacrifice his conscience for office and honor. Yet our delegates went to Baltimore instructed to vote for him and for no one else, and his opinions were well known to the people of New Hampshire, showing beyond question, that then they were unanimous in their opposition to annexation.

The speaker then showed, by extracts from the diplomatic correspondence of Upshur and Calhoun, that the great and leading object of annexation is the extension of slavery and the preponderance of the slave interest over the national government. He read extracts from the Daily Patriot, in which the writer contrasted the condition of southern slaves with that of northern laborers in attempt to show that our free white men are more in need of the sympathy and aid of abolitionists than the southern slaves, that slavery is better for the working men than freedom. And this in democratic New Hampshire in the middle of the nineteenth century, from the accredited organ of the Democratic party!

He had been told, and he fully believed it, that he might have voted and spoken as he pleased in Congress on this question, and if he had not written that letter, he would have been re-elected, without a word of objection. His crime was that he had spoken to the people instead of the Central Committee. But the day is at hand when the people of New Hampshire will not ask the State Committee or the editors of news-papers what course they shall take in regard to great questions which pertain to humanity. On the receipt of his letter messengers were immediately sent out to Dover, Meredith, &c., to set the papers right that they might all play the same tune.

and grieved at the whole spirit and bearing of this document. And I apprehend it will cause like emotions in the breasts of many philanthropists and Christians, in America and elsewhere, who are disposed to view this momentous question with sobriety and a considerate regard to the position of our Southern brethren; and who, while they long for the overthrow of slavery, can by no means be accused of sympathizing with the headlong and desolating spirit of modern abolitionism. They must, as it seems to me, regard this paper, though carefully drawn, as casting the weight of its influence in favor of the Southern institution, too decidedly to be mistaken.

Another writer says:—

The action on this subject, we may truly say, has astonished the natives. I send you the Report entire, as it was adopted immediately on being twice read, without discussion and without amendment, by a vote of 164 to 141. An earnest wish was expressed by some of the 15 that the Report might be laid on the table a while, that members might have opportunity to examine it before being required to vote upon it; some desired, that in the allusions to the New Testament, the scriptural term *servants* should be used instead of the unscriptural term *slaves*; but no—the majority knew by instinct that the Report was exactly right, that every member understood it perfectly well, and needed no time to read and think it over, and that the word *servant* in the New Testament ought always to be translated *slave*. Thus was this Report crowded through, and thus, for the first time since the church has existed on earth, has a General Assembly of the Presbyterian church taken ground distinctly, decidedly, and before the world, *defensive of slavery*.

## MORE LIGHT.

Here is further light respecting one of the professors of Demonology, of the Old School, which is part of a communication from a Presbyterian minister, in the Cin. Herald.

"As I was coming down the Ohio river, the Rev. Dr. Junkin, moderator of last year's General Assembly, was on board, and there was also a coffin of a dozen slaves, four of them in irons, bound 'down the river'."

Dr. Junkin, in conversation with one of the traders said, he should like to see his slaves and learn if they were the miserable creatures they are sometimes represented. He seemed to hesitate, observing that they felt some uneasiness at parting with their friends now, but they got over it very soon—that white people continually pating, felt like, etc.

Dr. Junkin replied to him that the subject would be discussed in the Assembly—or, as he phrased it, "We must have a blow up about it there, and it will be for your advantage that I should see them."

Dr. Junkin, the trader, and some of the doctor's friends, then went below. The trader called up a boy who had been brought from Belle-Air, (or some such place,) in Maryland, who, on being questioned by the doctor, proved ignorant of persons and localities in the immediate vicinity. Rev. Mr. O—, a commissioner to the Assembly from New Jersey, remarked that "such ignorance was not at all uncommon in the children of white families in that region."

The whole conversation between the traders and Dr. Junkin, was, on Dr. Junkin's part, intended to convey to the traders the impression that he (Dr. J.) considered the condition of the slaves in the coffin not one of peculiar hardship.

Again, when the question was about to be taken in the late General Assembly, on the passage of the infamous Report in behalf of slavery, Dr. Junkin called for the ayes and noes—saying, "He wished to have his name to that glorious document!" The ayes and noes being taken, stood, in the affirmative, 164, negative, 12! Dr. Junkin then suggested "that the Moderator render thanks to Almighty God for this blessed decision!" I was, however, overruled, on the ground that it would be an insult to those who voted in the negative. He belongs to a free State.

## UNITARIAN MINISTERS AND SLAVERY.

The Unitarian clergymen of Boston and vicinity, met on the 29th ult., (anniversary week) and after free discussion, passed the following resolutions, by a vote of 37 to 7.

Resolved, That we consider slavery to be utterly opposed to the principles and spirit of christianity, and that, as ministers of the gospel, we feel it our duty to protest against it, in the name of Christ, and to do all we may to create a public opinion to secure the overthrow of the institution.

Resolved, That a committee be appointed to draw up and circulate for signature among the ministers of the Unitarian body, a protest against the institution of American slavery, as unchristian and unhuman, and to publish the protest when signed, with this heading—"Protest against American slavery," by a number of Unitarian ministers.

A committee of 12 was appointed to draw up the protest.

SIGNS FROM THE SOUTH.—A Cincinnati friend writes to us that a man has lately arrived in Cincinnati, bringing four slaves from Mississippi, whom he intends to set free, educate, and settle on a farm. He states that there is a strong and growing sentiment against slavery in the portion of Mississippi where he resided, and he has no doubt that many of his neighbors will follow his example, by emancipating and educating their slaves. Our friend also mentions the arrival of thirty emancipated slaves from South Carolina.—*Spirit of Liberty*.

CASSIUS M. CLAY'S PAPER.—We see by our exchanges that the first number of his paper, the "True American," is already issued, in anticipation of its date, the 1st of June.—As we have not yet seen it, from another paper we copy a single paragraph of the leading article:

"We are not anarchists or agrarians; we claim to be conservatives of the highest order; and for this reason and no other reason, that because we are such, we intend, if our humble life is spared, to look into the very bottom of this thing of slavery, and see whether it be a safe foundation of prosperity to us and our children, or not. We come not to bring war, but peace—to save, not to destroy. We have no interests separate from those of the great mass of our fellow citizens. We intend to share their dangers, or rejoice in their rescue; but in good and evil report, we are enforced to abide the same destiny."







sublime reason given by the bey of Tunis for having prohibited all trade and traffic in slaves within his dominions. "For the glory of mankind, and to distinguish them from the brute creation!" The noble principle here enunciated has not ceased to operate, but is here enunciated on its appropriate results, universal emancipation. Compare the bey of Tunis with the bey of America. Alas, my country!

We find in the London Morning Herald a letter communicated by Mr. Scoble, from a gentleman of well known character who is travelling in Barbary on a journey of philanthropy, highly honorable to the bey of Tunis. His own declarations show that his original resolutions are all unaltered.

TEXTS. April 17.—My dear sir,—On the 14th inst., I had the pleasure of being again introduced to his highness the bey of Tunis, when we had some conversation on the abolition of the slave trade in North Africa. On occasion of his highness what I was commencing to encounter in Morocco, and that he himself was afraid to entertain the emperor himself the abolition of slavery on account of the fanaticism of his people, his highness observed, "Ah! those people are very obstinate, and want some one to instruct them."

I then told the bey that a French writer and deputy, Mons. Desobert, had published a book, in which he said that "Tunis was more advanced in the work of emancipation of negro slavery than France herself, with all her boasted civilization;" when his highness, smiling, replied, "I have opened the way; I have abolished the sale of slaves; and I will never leave the work of emancipation whilst a slave remains in my dominions."

It is highly probable that the bey of Tunis contemplates some measure to be immediately put in force for the liberation of all slaves in this country, the bey having given a similar intimation, the other day, to Sir T. Reade, when the consul thanked his highness in the name of the British government, for his continued perseverance in the humane and glorious work of negro emancipation. Having informed the bey of my journey to Tripoli in a few days, I took leave of his highness, who wished me all success in my future efforts.

—John Scoble, Esq.

MUMMERIES OF THE OLD HANDMAID COME BACK AGAIN IN 1845!—We were greatly surprised lately by a young lady of our acquaintance, of admirable discernment, who stated that within a few weeks the Masonic Lodge, in its ancient, mysterious trappings, appeared in one of its members—Dr. McKensie. It has been known all along that the monstrous system of delusion, fraud and crime covered up under the cable tow, hoodwink, watchwords, signs, grips, tinsel, hieroglyphics, and nonsense of the Lodge, was not dead—only in a swoon, or smothered partially for a time. The gambling politicians of this State sold out the Anti-masons and their righteous cause before they had time to do up their work thoroughly. The old stunts were not dug up. We shall have the battle all to fight over again in a short time. Before we think of it the ballot-boxes and the presses, editors and all, will be bound fast hand and foot by the cable-low! Mark that!

We should not have been so struck by an exhibition of this sort at any other place as at Lockport. It was only in 1831, if our memory serves us, that the famous Morgan trial set that community all in a blaze; and the year following, perhaps, that poor Bruce, the sheriff of Niagara county, died a ruined man, in deep sorrow and remorse for the agency he had assumed in that horrible transaction. We have always been ready to regard him rather the victim of delusion than a hardened villain by design and long practice. It is curious enough to watch the workings of the diabolical imposture. Its offshoots are innumerable.

Your Odd Fellowship is an admirable device by which to test the public pulse in a safe way. If that is tolerated without recoil, and becomes popular, as is indicated by present appearances it may, the old Harlot herself will next march forth and command her train of worshippers with all her former pride and arrogance. Let us, as a brother, beseech young men to beware of all such associations as they value a sound, reliable character, and their future peace of mind. Nothing can be more preposterous in morals than the thousand and one associations springing into life among temperance men and mechanics, founded on the narrow, unchristian, undemocratic, selfish principle of secrecy and partialism.—We intend to be in season with our warnings, and we trust Liberty presses generally will not be found faithless in a matter so vital to the best interests of society.—Albany Patriot.

NEW HAMPSHIRE.—The House of Representatives, on Friday, by a vote of 112 to 78, indefinitely postponed a petition praying for a law to receive the State's portion of the proceeds of the public lands. They also, by a vote of 138 to 60 passed a bill, making it unlawful for members to receive any pay when they are absent, and directing each member to hand to the clerk, one day before the close of each session, a statement of the number of days he has been absent, and the clerk to make up his pay-roll accordingly.—That's democratic. Why don't the representatives of New Hampshire make a similar move in Congress? Surely it cannot be because the pay there is eight dollars instead of two.—Chronicle.

New rates of Postage.—A single letter.

1. One and a half sheets of letter-paper with wax or wafer.
2. One sheet of do. with large or small envelope; wax or wafer.
3. One sheet of foolscap, with small envelope, sealed with wafer.
4. One sheet of letter-paper, with a quarter angle (2.50) enclosed, and secured with wax, and the letter sealed with wax.
5. Half a sheet of letter-paper, or light foolscap, with a half angle enclosed, secured and sealed with wafer.
6. A sheet of letter-paper may contain a dime and a half, or a half sheet may contain a quarter-dollar.
7. A sheet of letter-paper may enclose seven bank notes, and be sealed with wax; or three bank notes, and the whole in an envelope.

A DOWN-EASTER.—The Bangor Gazette thus describes a new method of horse-raising. "It is wonderful what kind of things some folks use for horses. We understand that a superannuated horse fancier, has found his way into these parts, and taken up the business of revivifying defect horses, which have been hauled upon the ice in the winter to make their way to the abodes of the Peri on the opening of the rivers in the spring.—One of these revived defectus made his appearance in the streets a few days since, and fell rambling over a post. The horse fancier had done well by him, very—he had got his frame so that it could stand; he would have looked in better case, however, if he had blown him up."

CASSIUS M. CLAY'S "True American" No. 1, has just reached us. It is a large and fair sheet, well filled with matter mainly bearing upon the subject of Slavery, the most interesting of which to us is a collection of articles from other Lexington journals condemning Mr. C.'s enterprise.—Tribune.

PROFESSOR SHERRILL. This gentleman, as concluded to retain his Professorship—that of Sacred Rhetoric—in the Theological Seminary in this city. He has been repeatedly and urgently solicited to become the pastor of the Church of the Pilgrims, in Brooklyn, N. Y., and has had inducements held out to him by that church, which to one whose thoughts were more upon the world than upon the holy work to which he has devoted his life, would not have been disregarded. His professorship has been permanently endowed through the liberality of our noble-hearted citizens, George W. Pickering, William H. Dow, Adams H. Merrill, James Crosby, John Fiske, Nathaniel Harlow, Timothy Crosby and John McDonald, Esquires; and Mrs. Brown, widow of the late Enoch Brown, Esq.—Bangor Gazette.

THE PHONOGRAPHIC EXHIBITION.—A complete triumph was gained, last evening, in the exhibition of the pupils of Messrs. Andrews & Boyle. Mr. Boyle himself had never seen a character of Phonography three months ago. Some of the pupils have been under instruction six weeks, others only four. They were chiefly youths of 12 to 16 years old, members of our public schools. The tests to which they were subjected were various and searching. Mr. Boyle challenged any two stenographers present to come upon the stage and write a sentence, and then read each other's writing in stenography. He believed it was a feat that had never yet been achieved, for any stenographer to read another's writing.

He then called up a company of pupils, and caused them to read the writing of other pupils who were entire strangers to them.—It was perfectly satisfactory. Sentences were sent up in writing to Mr. Boyle, who wrote them on the black-board in phonographic characters, and then the scholars read them off hand. A sentence in French was sent up, which was written according to the sound, and this was promptly read by the scholars, (they knowing nothing of the pronunciation of French,) so that gentlemen in the audience who understood French gave the meaning in English.

A Latin phrase was given, which Mr. B. wrote according to the French pronunciation of Latin, (in which he had been taught,) and the phrase was translated in the audience.—They were then tried in taking down a short speech, spoken slowly, and then reading each other's writing.

We cannot extend this notice to-night. About 2000 persons were present last evening to witness the proficiency which a class of masters and misses had made in a course of twenty-four lessons.

The class did great honor to their instructors and themselves, and, judging from the applause manifested, the large assembly were highly gratified with the exhibition. Chronicle.

### News Items.

MONTREAL, June 4. The committee of investigation of the Quebec fire have made their report. The total number of houses destroyed was 1630—46 streets being completely swept. The loss they put down at \$5,000,000—insurance, \$500,000. Forty-one persons have been found dead thus far in the ruins.

Mr. Stewart's Argument.—The very able argument of Alvan Stewart, Esq., before the Supreme Court of New Jersey, in the late case to test the constitutionality of slavery in that State, which was every where spoken of with admiration, is to be issued in a neat pamphlet by Finch & Weed, 118 Nassau st.—N. Y. Evening.

Enslaving Negroes from their Masters.—The Dayton (Ohio) Journal says, there is a rumor that Mr. James Slaght, of that place, has been arrested and imprisoned in Madisonville, Ky., on a charge of attempting to enslave negroes away from their masters.

FIRE AT HAMPTON.—The paper mill in Hampton owned by Paul Dowing of that town and Joshua Norton, Jr., of Boston, together with several buildings used as boarding houses, and a large store house, were destroyed by fire last Sunday. Loss about \$200,000; insurance \$10,000. This is the second paper mill that has been burned on the same spot.—Ban. Gazette.

Who Knows?—Mr. Shannon says the Mexican indemnity has been paid—letters from Mexico say the same thing; but the Government have not yet received the money. Who knows where the money is?

Fire! The Academy of Fine Arts in this city was burned down on Wednesday night last. The best collection of works of art in the United States, the labor of forty years in collecting them, is almost totally destroyed, and by the torch of an incendiary.—Phila. Citizen.

It is estimated in a Southern paper that from forty to sixty thousand Southerners visit the Northern States every summer, and that they spend the sum of \$12,000,000, exclusive of the outlays for clothing, furniture, &c.

THE MORMON TRIALS.—On the 21st ult., the trial of persons charged with the murder of Hiram and Joe Smith, commenced at Carthage, Illinois. The promoters, J. C. Davis, late an Illinois Senator, T. C. Sharp, editor of the Warsaw Signal, Mark Aldrich, Wm. N. Grover, and Col. J. Williams, complained by affidavit of the partial manner in which the jurors had been selected, and prayed the court that *Elisors* be appointed to select a jury, which the court granted. The jury was not entirely unimpeached at the last accounts.

The Mormons are said to have expressed a determination to take revenge, in case the defendants should not be convicted, but it is hoped that more discreet counsels will prevail.

"WARS AND RUMORS OF WAR."—We learn that the bearer of despatches to our Government from Mexico, who passed through this city on Sunday morning, expressed the opinion, that, in ten days we would hear of a declaration of war by Mexico. We hardly believe it, though, if it must come, we presume the United States are ready for any emergency. [Richmond Inq. 10th.]

Mr. Muir, bearer of despatches from the British Consul at New-Orleans, passed through Charleston by express on Sunday afternoon last. He had despatches from Mexico for the British Minister at Washington, brought by the Eurydice.

More than 100,000 letters passed through Hale's P. O. New York, during the month of May.

The University of North Carolina on the 5th inst., conferred the degree of L. L. D. on President Polk.

"FATHER, TAKE ME IN."—A gentleman living in Cleveland, got up one morning and found a nice little baby, in a basket, at the door, with this inscription pinned to its cap:—"Father, take me in."

Abby Kelly, the well-known anti-slavery lecturer, has gone to Ohio to preach abolition. She is to be joined by Miss Hitchcock.

It is ascertained that no fewer than 60,000 American cheap clocks have been imported and sold in England within one year.

Mexico. Private letters received here from Mexico by the British frigate "Eurydice," states it as a matter almost of certainty that before long the Mexican government will declare war against the United States.

We have seen some of these letters, and they all go to confirm the statements to this effect made in our paper of yesterday. So hostile to this country and to Texas is the tone of public sentiment in Mexico, that it is generally believed the government must either go to war, or suffer an overthrow by a new revolution.—Tribune.

HAITI.—The name Hispaniola (Little Spain) was given by Columbus to the northern part of the island, on which he landed. Subsequently the French took possession of the western portion, and called it St. Domingo. In progress of time both Spaniards and French were ousted by the colored race, who gave the name of Haiti to the whole island; but since the expulsion of President Boyer, there has been a separation of the eastern and western portions, the former of which is called the Dominican Republic, and the latter the Haitian. The city of St. Domingo is the capital of the Dominican Republic, and Port Republic, formerly Port au Prince, that of the Haitian. The name of St. Domingo is still sometimes applied to the whole island, but improperly.—N. Y. Com. Advertiser.

NEWS FROM TEXAS.—We are indebted to the politeness of President Jones for files of Texan papers up to May 24th. They are filled with enthusiastic appeals in behalf of the consummation of the great measure of annexation. A splendid ball was given at Galveston to Capt. Stockton and the officers of the United States Squadron on the 21st ult.—U. S. Journal.

NEW HAMPSHIRE. The official canvass of the votes cast for Governor of New Hampshire has this result:

Whole No. 45,705.	
Necessary to a choice	22,883.
Anthony Colby (whig) has	15,579
Daniel Hoit (abol.)	5,786
Scattering	993
John A. Steele (Dem.) has	23,406
And is elected by a majority of	1,047

Frederick P. Baldwin, lately a midshipman in the U. S. Navy, has been dismissed from the service for disobedience and contumacy.

### PROSPECTUS OF

"The True American."

A number of Kentuckians, slaveholders and others, propose to publish in the City of Lexington, a paper devoted to gradual and constitutional emancipation, so as to some definite time to place our State upon the firm, safe, and just basis of liberty. The time has come when a large and respectable party, if not a majority of the people are prepared to take this subject up and act so as to secure the end proposed without injustice to any, but with eminent benefit to all. A press is only necessary to give concentrated effort, and final success by free conference of opinion and untrammelled discussion.

We propose to act as a State Party, not to unite with any party, State or National; expecting aid and encouragement from the lovers of liberty of all parties, we shall treat them with studied courtesy and forbearance, so far as it may be consistent with the integrity of the principles which govern us.

It is not proposed that our members should cut loose from their old party associations.—The press under our control will appeal temperately but firmly to the interests and the reason, not to the passions, of our people; we shall take care rigidly to respect the legal rights of others, because we intend to maintain our own. We shall attempt to sustain in good faith the "freedom of the press."

Whist our organ will conscientiously vindicate and uphold the Christian morality in ethics, and constitutional republicanism in politics, its columns shall be open to all sects in all things concerning human action; believing with Jefferson, that there is no error so dangerous but that it may be left safely to the combat of reason, we utterly repudiate that false philosophy and time serving expediency which caters to the tyranny of opinion by excluding from the press whatever does not suit the fastidious tastes of "patrons"—our readers shall not be our masters; if they love not truth, they may go elsewhere; our cause is good—our press shall be independent, or cease to exist,—designed to accomplish great purposes, to vindicate principles of interest to all mankind, it shall subserve the elevation of no man, disdain personal denunciation, and share the glory of its supporters. A native born Kentuckian has engaged to edit "THE TRUE AMERICAN," and as his opinions and feelings are expressed in the above outline of party action, he will be untrammelled in his independence, so long as he is faithful to the principles of his adoption.

"The True American" will be published weekly, in the city of Lexington, Ky.; and it is proposed to make it embrace all the matter common in newspapers; especially will it regard the high place which labor holds in the economy of nature, and insist upon its enjoyment of a fair distribution of the products of capital. The size and appearance of the paper shall be as studiously becoming and tasteful as its means will allow.

TERMS.

Two Dollars and Fifty cents per annum payable in advance.

To any person or club taking five copies, ten Dollars.

Numbers sent to persons not having once paid, to be regarded as gratuitous.

Advertisements according to current rates.

Bank notes of par value received from all parts of the Union, but Kentucky paper will be preferred. Letters to be directed to the undersigned, post paid in all cases.

The first number will be issued about the first of June, and all subscribers are desired to send in their names by the first of May next.

Lexington, Feb. 9, 1845.

Wm. C. Ball, Esq., is our sole agent for this paper north of "Mason and Dixon's line."

MARRIAGES.

In this town, on Thursday evening last, by Rev. C. Fuller, Mr. Allen D. Niles to Miss Eunice H. Lord, both of Hallowell.

In this town, 6th inst., by Eld. H. Albee, Mr. Thomas Hatch to Miss Julia Ann Smeckley.

In Gardiner, Mr. Henry W. Barney to Miss Lucy A. Weeks.

In Concord, May 21st, P. P. Elder of New Portland, to Catharine Folker of Concord.

DEATHS.

In this town, 8th inst., Mr. John Heeketh, 75.

In Boston, George J. Homer, Esq., 63. He was long known as a member of the late highly respected firm of Homes, Homer & Co.

In Lewiston, 5th inst., Mr. Calvin Loring.

In Waldoborough, Miss Melinda C. Webb, 19. Mr. William Gorton, 77.

In Saco, Miss Mary Smith, 17.

In Biddeford, Mr. Nott Curtis, 70.

Drowned in Stage on Tuesday, 3d inst. Mr. Isaac Heath, aged about 20 years.

### Somerset County Anti-Slavery Society.

The adjourned meeting of the Somerset County Anti-Slavery Society, will be held at the Town House in St. Albans, on Thursday, the 3d day of July next, at 2 o'clock P. M. to hold over the 4th.

Let it be remembered that this place is central for a mass meeting for three Counties: being not more than 30 miles from Norridgewock or Bangor, and not more than about 20 from Dover and Foxcroft. Let the meeting be a great one. Somerset will be of course here. JEREMIAH CURTIS, Esq. of Bangor, is expected. Mr. Curtis is a gentleman of great moral and religious worth; has travelled largely in the slave States, and in the British West Indies; and is enabled to give, from his own personal observation, may interesting facts and anecdotes, not only of slavery, but also of the workings of emancipation.—Come and hear him, and our word for it, you will not be sorry for it. Other distinguished gentlemen from Bangor are expected, and respectfully invited to attend; particularly Mr. Walker, Mr. Wakefield, Mr. Thatcher, with his Liberty songs, and all others that can come are invited. And may we not look for a good delegation from Exeter and Dexter—Rev. E. G. Carpenter and many others? And may we not hope to see many of the strong ones from Piscataquis County?

The 4th will be a great day of the feast—and a picnic may be expected. Those at a distance should leave their homes on the morning of the 3d, in order to be present, if possible, at the commencement of the meeting.—And let them be assured that they will find a hearty welcome to the homes and hospitalities of the Abolitionists of St. Albans.

J. L. MERRILL, P. S. Let it be understood that every married gentleman is to bring his lady, and those who are not, are to bring two.

### Somerset County A. S. Society.

The Liberty Association of New Portland (to whom was referred the time of holding County meeting,) hereby give notice that the Somerset Co. Anti-Slavery meeting will be held at EAST NEW PORTLAND on WEDNESDAY and THURSDAY, the 25th and 26th of June, commencing at 10 o'clock, A. M.

Let the friends of human rights turn out and give a hearty response to the warm invitation of the people in New Portland.

Preparations will be made to welcome the GREATEST CONCOURSE OF PEOPLE THAT EVER ASSEMBLED IN SOMERSET.

Col. Miller, Gen. Fessenden, Editor of Standard, and all public speakers are particularly invited to attend.

P. P. ELDER, Sec'y.

### Mass Meeting at South Limington.

There will be held at the Free Will Baptist Meeting-house at SOUTH LIMINGTON, a MASS MEETING of the friends of Freedom on Tuesday, June 24, at 10 o'clock, A. M., to continue two days. Come all the lovers of Liberty and help.

LEVI P. HILLARD, Per order of the York Co. Lib. Ass.

### The York Co. Liberty Party

Will assemble at SOUTH LIMINGTON, Tuesday, June 24, at 5 o'clock, P. M., for the nomination of candidates for county officers, at which time and place all members of the party are solicited to be present.

LEVI P. HILLARD, } County  
JAMES S. GOODWIN, } Committee.  
WILLIAM EMERSON, }

[Morning Star please copy.]

### Cheap Campaign Papers!!

New Offer.

The annual election of this State is approaching, when the Liberty vote should be 10,000; but for this, work must be done and money given. No other method of diffusing anti-slavery information is so cheap as by the weekly papers; and in order to afford liberty men and women the means of carrying forward the cause, we make this liberal offer of the Liberty Standard, for three months, commencing the middle of June.

3 copies for \$1.00,

and at the same rate for all over. Now put 5,000 copies in circulation. Remember postage is free 30 miles.

### The Liberty Minstrel.

This is an admirable book of poetry and music, both of a high order, and should come into general use. Families, Glee Clubs, popular song singers, and every body that loves the music of the soul, will be pleased with it. Price 50 cents.

### TRACTS. TRACTS.

These may be had at this office at the rate of 20 pages for one cent. Let them not lie useless on the shelf. Give the people light.

SAND'S SARSAPARILLA.—Copy of a letter from Norwich. Messrs. A. B. Sands & Co. Gent.—I was, in the month of April, after a turn of Lung Fever, attacked with a swelling of my limbs, which would enlarge from two to three inches in circumference during the day, and subside in the night. This was attended with the most violent pain, so as to render me unable to stand or walk at times—accompanied with want of appetite, restlessness, inability to sleep, and much constitutional distress. In this condition I commenced taking Sand's SARSAPARILLA, and after two days, the pain and restlessness began to subside, the swellings of my limbs to abate, and after taking three bottles, the swelling has disappeared, and the other symptoms are entirely removed. I can safely say that I consider my cure to have been effected by the SARSAPARILLA. I am now able to labor without any particular fatigue.

Norwich, May 28th, 1843. A. S. PARRISH.

For further particulars, and conclusive evidence of its superior value and efficacy, see pamphlets, which may be obtained of agents, gratis.

### STANDARD MARINE JOURNAL.

PORT OF HALLOWELL.

ARRIVED.

June 8 sch	Dial, Davis, Mouth of the River
	Florence, Walker, Boston
	Harriet Ann, Beals, Boston
	Consul, Heath, Boston
12 slp	Victoria, Bowman, Falmouth
	Nile, Clifford, Mouth of the River.
12 sch	Yucatan, Ellis, Boston
	Augusta, Godfrey, Boston
slp	Science, Pinney, Kingston
slp	Trader, Burgess, Sandwich
slp	Mail, Vigoreux, Boston

### SAILED.

June 9 brig	Wildes P. Walker, Edgcomb, N. York
10 sch	Harriet Ann, Beals, Boston
brig	Lexington, Johnson, Boston
11 sch	Virginia, Leigh, Boston
	Mail, Vigoreux, Boston
	Ann, Stoddard, Boston
12 sch	Florence, Walker, Boston
	Rochester, Davis, Boston
16 slp	Victoria, Bowman, New York
sch	Dreaden, Ballard, Portland
	Consul, Heath, Boston
	Somerset, Hinkley, Boston

### DISASTERS &c.

Ship Maria Theresa, was spoken with loss of mate, boatsteerer, and 3 men, and damaged on her return to New Bedford, has arrived at that port. Capt. Fisher and four of the crew were washed overboard at the same time, but succeeded in regaining the ship.—The following are the names of the persons

lost: Benj. Golden, first mate, of New Bedford; Henry J. Tucker, boatsteerer, of Cambridge; and Oliver C. Roberts, of Grafton, N. Y.; Wm. H. Albright, of Bethlehem, N. Y., and Wm. Gage, of Buffalo, N. Y., seamen.

Ship Solden, of Boston, was struck by lightning at New Orleans, 28th ult. had fore royal mast and topgallant mast shivered, and abt. six feet of the deck ripped up, the fluid passing thence into the water. Two men were knocked down, but it is presumed they received no serious injury.

### BOSTON MARKET.

Reported for the Morning Chronicle.

Flour.—Flour is in small request, and prices remain as at the close of last week. Common brands Genesee, \$4.75a\$4.81 1/4.

GRAIN.—The market is dull and prices are unchanged. Yellow Corn, 45a47c.; white, 44a45c. Oats, 34a36c.

Monday evening, June 19, 1845.

### BRIGHTON MARKET.—Mon., June 16.

At Market, 630 head of Beef Cattle, 30 yokes of Working Oxen, 50 Cows and Calves, 1650 Sheep and Lambs, and about 300 Swine.

PRICES.—Beef Cattle.—We quote extra Cattle \$6.00; first quality, \$5.50a5.75; second quality, \$5a5.25.

Working Oxen.—Sales made at \$72, \$76, \$80, and \$93.

Cows and Calves.—Dull.—Sales noticed at \$20, \$22, \$26, \$33, \$34, and one or two extra Cows at \$50a55.

Sheep.—Sales about the same as last week. Old Sheep, \$2.50.—Lambs, \$2a2.17.

Swine.—At wholesale, 4c, for Sows, and 5c. for Barrows.

N. B. About 150 Cattle unsold.

### Sarsaparilla.

KELLEY & CO.'S

Highly Concentrated Extract of SARSAPARILLA.

IS got up under the supervision of the Medical Profession, from whom it receives a most extensive patronage, and is confessedly superior to any preparation of the name in the United States.

This SARSAPARILLA, which was first used in the private practice of Physicians, has so effectively won its way to the popular regard of the Profession, that the most distinguished Practitioners express unbounded confidence in its power, and wherever it is known it is extolled for its extraordinary virtues.

DISEASES for which this Medicine is a positive cure, are SCROFULOUS AFFECTIONS; DYSPPEPSIA; CANCER in the STOMACH and BOWELS; IMPURITIES of the BLOOD; DEBILITY of the SYSTEM; ERUPTIONS on the FACE; MERCURIAL DISEASES; HUMORS; Chronic CONSTITUTIONAL COMPLAINTS; RING WORM; and RHEUMATISM. It is, for all these truly obdurate and dangerous maladies, an unrivalled, matchless curative. It takes the place of all other Sarsaparillas and Bitters.

This Medicine is prepared of the very best materials and in the most faithful manner, as can be shown by the certificates of numerous Physicians, as well as the testimonials of persons, on whom important cases have been performed, but to publish these certificates would greatly increase the price of the Medicine.

Citizens, and the public generally, are requested to make trial of this medicine, which has produced such marvellous effects in other places.

Sole Agents for GARDINER—HENRY SMITH & CO.; C. P. BRANCH.

This Sarsaparilla is manufactured exclusively by us—sold Wholesale and Retail at our Drug Establishment, and by our duly authorized agents throughout the country.—Beware of cheap imitations.

Remember that no other is genuine.

JOS. L. KELLEY & CO.

CHEMISTS AND DRUGGISTS,

No. 108 Middle st. nearly opposite the Casco House, PORTLAND, ME.

### Haying Tools.

50 DOZ. Wayne & Waterville Scythes—50 doz. Patent & Common Scythe Sticks—75 doz. Hay Rakes—Indian Pot Stone, and Austin's Rides, &c. &c. for sale as low as ever, at LINCOLN'S Agricultural Store, Hallowell, June 13.

### Painted Pails!!

55 DOZ. PAINTED PAILS manufactured out of good pine timber (not slabs) a better article much than the western pail. Just received and for sale by the doz. at Boston prices by R. G. LINCOLN.

Hallowell June 17, 1845. \$46c-40



# STATE LIBERTY CONVENTION.



**A GRAND MASS LIBERTY CONVENTION**

**WILL BE HOLDEN IN THE**

**CITY OF PORTLAND,**

**ON THURSDAY AND FRIDAY,**

**THIRD AND FOURTH DAYS OF JULY NEXT,**

Commencing at 10 o'clock, A. M. of the 3d, according to a vote of the State Liberty Convention, held at Augusta in January last, for the promotion of the

**GREAT CAUSE OF EMANCIPATION IN THE U. STATES.**

A LARGE REPRESENTATION from ALL PARTS OF THE STATE is *PARTICULARLY* and *EARNESTLY* invited, in order more effectually to secure the advancement of the *HUMAN* and *PATRIOTIC OBJECTS* of the *LIBERTY PARTY*.

All persons who **DETEST SLAVERY**, and pity its victims; who **LOVE LIBERTY** and mean to preserve it; and who believe the

**DECLARATION OF INDEPENDENCE,**

Are requested to unite in an appropriate celebration of the anniversary of our

**NATIONAL INDEPENDENCE.**

Distinguished gentlemen from this and other States are expected to be present and afford the aid of their counsel and eloquence. **CITIZENS OF MAINE!** For the deliverance of your suffering countrymen and the rescue of your country, go to Portland. Liberty calls you.

SAMUEL FESSENDEN,  
GEO. A. THATCHER,  
A. F. FARRAR,  
AUSTIN WILLEY,  
D. FARNSWORTH,

JOSIAH JORDAN,  
JOHN TITCOMB,  
LEVI P. HILLIARD,  
WOODBURY DAVIS,  
WM. A. CROCKER,

} *State Liberty Committee.*

"States that are determined to hold fast the system of slavery, will ere long become the scorn and bye word of all the nations on the face of the globe."—Rev. THOMAS DICK, D. D., L. L. D., of Scotland.

"There is only one proper and effectual mode by which abolition can be accomplished, that is by Legislative authority and this as my suffrage will go shall not be wanting." GEORGE WASHINGTON.

"Shall I be pardoned, then, in saying, that if there is any thing in Republicanism worth preserving, it can be maintained only by eternal and uncompromising war against the *Criminal Usurpations* of the Slave power."—CASSIUS M. CLAY's letter of Jan. 6. 1845.

"Till America comes into a measure for the abolition of Slavery, her prayer to heaven will be impious."—JOHN JAY, of N. York.

"Each vote is a thread in that great cable of power we intend to wind around the monster (slavery's) neck and hang him therewith til dead."—ALVAN STEWART, Esq.